

THE TENT OF MEETING, THE MISHKAN, AND THE HOUSE OF YAHWEH

A Complete Tanakh Study

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All authority rests in the Tanakh — the covenant scriptures and the Prophets. Every citation uses **Yahweh** (יהוה) for the Tetragrammaton and **Elohim** (אֱלֹהִים) for the generic divine title.

Three-religion audience: Judaism, Christianity, and Islam. **Torah** always supersedes all commentary.

INTRODUCTION

This study begins with a question that most assemblies never ask and few can answer from the text: what did Yahweh actually ask for?

Not what tradition built. Not what kings commissioned. Not what institutional religion eventually turned the concept into. What did Yahweh say, in His own words, to Mosheh on the mountain?

The answer is simpler and more precise than most people realize. Yahweh asked for a dwelling place — a *miqdash* (מִקְדָּשׁ — H4720) (sanctuary) — and He gave the exact pattern for it. That pattern was a tent. A portable, specific, meticulously designed tent. Everything else in the history of the House of Yahweh flows from that original instruction and must be measured against it.

This study also answers three urgent questions that every covenant assembly must face honestly: Do we have to offer animal sacrifices for sin right now? Do we need a house or tent of meeting for that purpose, or is that what Yechezkel (Ezekiel)'s building is for? And is Yechezkel (Ezekiel)'s Temple for our time or for a future day? The Tanakh answers all three.

PART ONE: THE OHEL MOED — THE TENT OF MEETING BEFORE THE MISHKAN

Before **Yahweh** gave the detailed instructions for the *Mishkan* (מִשְׁכָּן) (the Tabernacle), there was already a tent. It is called the *Ohel Moed* (אֹהֶל מוֹעֵד) — the Tent of Meeting — and it precedes the construction of the full *Mishkan* by the events recorded in **Shemot (Exodus) 33**.

1. Mosheh's Tent of Meeting — Shemot (Exodus) 33:7-11

Now Mosheh used to take the tent and pitch it outside the camp, far from the camp, and he called it the Tent of Meeting. And everyone who sought Yahweh would go out to the Tent of Meeting which was outside the camp. Whenever Mosheh went out to the tent, all the people would rise and stand at the entrance of their own tents and watch Mosheh until he entered the tent. When Mosheh entered the tent, the pillar of cloud would descend and stand at the entrance of the tent, and Yahweh would speak with Mosheh. When all the people saw the pillar of cloud standing at the entrance of the tent, all the people would arise and bow down, each at the entrance of his tent. Yahweh would speak to Mosheh face to face, just as a man speaks to his friend. — **Shemot (Exodus) 33:7-11**

Three things must be noted. First, this tent is not the *Mishkan*. The full construction instructions had already been given in **Shemot (Exodus) 25-31**, but the golden calf incident of **Shemot (Exodus) 32** had broken the covenant relationship. This is **Mosheh's** tent — a temporary meeting place while the covenant was being restored. Second, the name *Ohel Moed* — Tent of Meeting — is the same name later applied to the *Mishkan*. The concept precedes the structure. Third: **Yahweh** honored this tent. The cloud came down. He spoke with **Mosheh** face to face. The form of the structure was not what determined **Yahweh's** presence — the covenant relationship was what determined it.

2. The Hebrew Words — Ohel and Miqdash

Ohel (אֹהֶל — H168) means tent, dwelling. It is a word of portability — the *ohel* is, by its nature, something that can be moved.

Miqdash (מִקְדָּשׁ — H4720) means sanctuary, holy place — from the root *qadash* (קָדַשׁ — H6942), to be set apart, to be made holy. It is a word of consecration — defined not by material but by set-apart status before **Yahweh**. When **Yahweh** said in **Shemot (Exodus) 25:8**, 'make Me a *miqdash* and I will dwell among them,' the word He used was not a word that required stone or cedar. It required consecration.

PART TWO: THE MISHKAN — DESIGN, CONSTRUCTION, AND PATTERN

3. The Command and the Pattern — Shemot (Exodus) 25:1-9

The instructions begin with a call for voluntary contributions — *terumah* (תְּרוּמָה), a lifted-up offering given willingly. **Yahweh** does not demand. He invites: ‘from every man whose heart moves him you shall raise My contribution’ (**Shemot/Exodus 25:2**). Then comes the pivotal verse:

Let them construct a sanctuary (*miqdash*) for Me, that I may dwell among them. According to all that I am going to show you, as the pattern (*tavnit*) of the Mishkan and the pattern of all its furniture, just so you shall construct it. — **Shemot (Exodus) 25:8-9**

The word *tavnit* (תַּבְנִית — H8403) means pattern, model, form. **Yahweh** did not leave the design to **Mosheh**'s imagination. There was a specific pattern shown on the mountain, and **Mosheh** was commanded to reproduce it exactly. This principle governs everything that follows.

4. The Structure of the Mishkan — Shemot (Exodus) 26-27

The *Mishkan* was constructed in layers. The innermost layer: ten curtains of fine twisted linen with cherubim woven into them (**Shemot/Exodus 26:1-6**). Over this, eleven curtains of goat hair (**Shemot/Exodus 26:7-13**). Then coverings of rams' skins and dugong hides (**Shemot/Exodus 26:14**). A frame of gold-overlaid acacia wood boards on silver socket bases. The interior divided by a veil — *parochet* (פְּרֹכֶת) — separating the *kodesh* (קֹדֶשׁ) (Holy Place) from the *kodesh hakodashim* (קֹדֶשׁ הַקְּדוֹשִׁים) (Holy of Holies) (**Shemot/Exodus 26:31-33**). The outer court enclosed 100 cubits by 50 cubits (**Shemot/Exodus 27:9-19**).

5. The Craftsmen — Betzalel and Oholiab — Shemot (Exodus) 31:1-11

See, I have called by name Betzalel the son of Uri, the son of Hur, of the tribe of Yehudah. I have filled him with the Spirit of Elohim (*ruach Elohim*) in wisdom, in understanding, in knowledge, and in all kinds of craftsmanship. — **Shemot (Exodus) 31:2-3**

The appointment of **Betzalel** and **Oholiab** establishes a principle: building the covenant dwelling place requires specific calling and specific gifting by **Yahweh** Himself. The skilled hands must be matched with a surrendered heart.

6. The Completed Mishkan and the Glory of Yahweh — Shemot (Exodus) 40:34-38

Then the cloud covered the Tent of Meeting, and the glory of Yahweh filled the Mishkan. Mosheh was not able to enter the Tent of Meeting because the cloud had settled on it, and the glory of Yahweh filled the Mishkan. — Shemot (Exodus) 40:34-35

Throughout all their journeys whenever the cloud was taken up from over the Mishkan, the sons of Yisra'el would set out; but if the cloud was not taken up, then they did not set out until the day when it was taken up. — Shemot (Exodus) 40:36-37

The presence confirmed the pattern. **Yahweh** filled it with His *kavod* (כבוד) (glory).

PART THREE: THE FURNISHINGS OF THE MISHKAN

Each piece has an exact location, exact dimensions, and exact materials. None were left to human preference.

7. The Aron HaBrit — The Ark of the Covenant — Shemot (Exodus) 25:10-22

The **Aron** (אָרוֹן — H727) was the first piece **Yahweh** described — the seat of His presence. Dimensions: 2.5 cubits long, 1.5 wide, 1.5 high, overlaid with pure gold inside and out. The cover — the **kapporet** (כַּפֹּרֶת — H3727) — pure gold, with two hammered gold cherubim. **Yahweh** declared:

There I will meet with you; and from above the **kapporet**, from between the two cherubim which are upon the Ark of the Testimony, I will speak to you about all that I will give you in commandment for the sons of Yisra'el. — Shemot (Exodus) 25:22

8-11. The Shulchan, Menorah, Mizbayach, and Kiyor

The **Shulchan** (שֻׁלְחָן — H7979) (table) held the **lechem hapanim** (לֶחֶם הַפָּנִים) — twelve loaves set before **Yahweh** continually (**Vayikra/Leviticus 24:5-9**). The **Menorah** (מְנוֹרָה — H4501) was of pure hammered gold from a single piece, with six branches (**Shemot/Exodus 25:31-40**). The **Mizbayach HaOlah** (Altar of Burnt Offering) stood in the outer court; the **Mizbayach HaKetoret** (Altar of Incense) stood inside before the veil, burning perpetual incense morning and evening (**Shemot/Exodus 30:7-8**). The **Kiyor** (כִּיּוֹר — H3595) — the bronze laver — stood between the Tent and the altar. The penalty for failing to wash before entering was death (**Shemot/Exodus 30:20-21**). The **Kiyor** is a statement about purity of approach: what stands between human hands and the presence of **Yahweh** requires cleansing.

PART FOUR: THE KOHANIM — THE PRIESTLY SERVICE

12. The Garments of Aharon — Shemot (Exodus) 28

The priestly garments — *bigdei kodesh* (בגדי קֹדֶשׁ) — were made for dignity and beauty. The *Ephod* (אֶפֹּוד — H646): a garment bearing the twelve tribal names as a memorial before **Yahweh** (Shemot/Exodus 28:6-14). The *Choshen* (חֹשֶׁן — H2833) — Breastpiece of Judgment — held the *Urim* (אֲוִרִים) and *Thummim* (תְּמִימִם). The *Me'il* (מְעִיל — H4598) — the blue robe with golden bells heard at entry and exit. The *Tzitz* (צִיץ — H6731) — pure gold plate engraved 'Holiness to **Yahweh**' worn on the forehead of the *Kohen Gadol*.

13-14. Consecration and the Strange Fire

The ordination ceremony for **Aharon** and his sons took seven days — mirroring the seven days of creation. The setting apart of the priests is a re-creation event. Immediately after, **Nadav** and **Avihu** offered *esh zarah* (אֵשׁ זָרָה) — unauthorized fire. Fire came out from **Yahweh** and consumed them:

By those who come near Me I will be treated as holy, and before all the people I will be honored. — Vayikra (Leviticus) 10:3

The pattern matters. The commands matter. Approach to the covenant dwelling of **Yahweh** is not open to innovation. What He commands, He commands precisely. What He does not command, He did not authorize.

15. Yom Kippur and the Kohen Gadol — Vayikra (Leviticus) 16

Once each year the *Kohen Gadol* entered the *kodesh hakodashim* in plain white linen — not the golden garments — with burning coals and incense covering the *kapporet*, so that he would not die. Blood of the bull and blood of the goat were sprinkled before the *kapporet*. Atonement was made for the *kodesh hakodashim*, for the Tent of Meeting, and for the altar. This is the only authorized entry into the most holy space — regulated distance and regulated approach in everything else.

PART FIVE: THE SHEKHINAH — THE PRESENCE OF YAHWEH

16. The Cloud and the Fire — A Covenant Signature

From the moment **Yahweh** called Yisra'el out of Egypt, His presence was marked by the pillar of cloud by day and fire by night (**Shemot/Exodus 13:21-22**). These were covenant signatures — **Yahweh's** visible declaration that He was leading His people. The cloud descended on Mount Sinai (**Shemot/Exodus 19:9**). **Mosheh** entered the cloud (**Shemot/Exodus 24:18**). When the *Mishkan* was completed, the same cloud descended and filled it — the confirmation that the pattern had been followed correctly.

17. The Cloud as Covenant Governance — Bemidbar (Numbers) 9:15-23

Whenever the cloud was lifted from over the tent, afterward the sons of Yisra'el would then set out; and in the place where the cloud settled down, there the sons of Yisra'el would camp. — Bemidbar (Numbers) 9:17

Whether the cloud settled for two days or a month or a year — the people stayed. When it moved — they moved. The cloud of **Yahweh** was the only governing word on where and when to move.

18. The Shekhinah at Shlomo's Temple — Melachim Alef (1 Kings) 8:10-11

The cloud filled the house of Yahweh, so that the priests could not stand to minister because of the cloud, for the glory of Yahweh filled the house of Yahweh.

19. The Departure of the Shekhinah — Yechezkel (Ezekiel) 10-11

Yechezkel (Ezekiel) was shown the abominations in the Temple: idol worship, women weeping for Tammuz, men bowing east toward the sun (**Yechezkel/Ezekiel 8:14-16**). Then the *kavod* of **Yahweh** departed step by step — from the cherub to the threshold (**Yechezkel/Ezekiel 9:3**), to the east gate (**Yechezkel/Ezekiel 10:19**), to the mountain east of the city (**Yechezkel/Ezekiel 11:23**). The presence did not leave because the building was destroyed. The building was destroyed because the presence had already left. The House was **Yahweh's** dwelling because of His presence, not His architecture. And His presence departed because of the covenant violations of those who were supposed to be His people. This is a warning every assembly that claims to be a house of **Yahweh** must hear.

PART SIX: THE TRANSITION FROM TENT TO PERMANENT HOUSE

20. David's Desire and Yahweh's Response — Shmuel Bet (2 Samuel) 7:1-17

Are you the one who should build Me a house to dwell in? For I have not dwelt in a house since the day I brought up the sons of Yisra'el from Egypt, even to this day; but I have been moving about in a tent, even in a Mishkan. In all places where I have gone with all the sons of Yisra'el, did I speak a word with any of the tribes of Yisra'el, which I commanded to shepherd My people Yisra'el, saying: Why have you not built Me a house of cedar? — Shmuel Bet (2 Samuel) 7:5-7

Yahweh did not ask for a house of cedar. He had not complained about the tent. He had never instructed anyone to build a permanent house. The *Mishkan* was what He asked for. He permitted the Temple to be built. He filled it with His glory. But He did not originate the request.

21. David, the Pattern, and Shlomo — Divrei HaYamim Alef (1 Chronicles) 22 and 28

Yahweh refused **David** because he was a man of war who had shed much blood (Divrei HaYamim Alef/1 Chronicles 22:8). The builder would be **Shlomo** — a man of peace. But **David** received and passed on the *tavnit*:

All this, said David, Yahweh made me understand in writing by His hand upon me, all the details of this pattern. — Divrei HaYamim Alef (1 Chronicles) 28:19

22. Shlomo's Temple and His Prayer — Melachim Alef (1 Kings) 5-8

But will Elohim indeed dwell on the earth? Behold, heaven and the highest heaven cannot contain You, how much less this house which I have built! — Melachim Alef (1 Kings) 8:27

The Temple was not **Yahweh's** container. It was His meeting place with His people. The distinction matters in every age.

PART SEVEN: DESTRUCTION AND REBUILDING

23. The Destruction of the First Temple — Melachim Bet (2 Kings) 25 and Yirmeyahu (Jeremiah) 7

Do not trust in deceptive words, saying: ‘This is the Temple of Yahweh, the Temple of Yahweh, the Temple of Yahweh.’ For if you truly amend your ways and your deeds, if you truly practice justice between a man and his neighbor, if you do not oppress the alien, the orphan, or the widow, and do not shed innocent blood in this place, nor walk after other gods to your own ruin, then I will let you dwell in this place. — Yirmeyahu (Jeremiah) 7:4-7

The people had made the Temple a talisman. **Yahweh's** rebuke: ‘Has this house, which is called by My name, become a den of robbers?’ (**Yirmeyahu/Jeremiah 7:11**). The First Temple was destroyed by **Nebuchadnezzar** of Babylon in 586 BCE. The people were carried into exile.

24. The Mourning — Eicha (Lamentations)

How lonely sits the city that was full of people! She has become like a widow who was once great among the nations! — Eicha (Lamentations) 1:1

25. The Command to Rebuild — Chaggai (Haggai) 1 and Zekharyah (Zechariah) 1-8

Is it time for you yourselves to dwell in your paneled houses while this house lies desolate? — Chaggai (Haggai) 1:4

The Second Temple was completed in 516 BCE under the prophetic encouragement of **Chaggai (Haggai)** and **Zekharyah (Zechariah)**.

PART EIGHT: THE PROPHETIC VISION — YECHEZKEL (EZEKIEL) 40-48

26. The Vision of the Future House — Yechezkel (Ezekiel) 40-43

In the fourteenth year after the destruction of Yerushalayim, **Yahweh** brought **Yechezkel (Ezekiel)** in a vision to a very high mountain. A man whose appearance was like bronze stood at the gate with a measuring rod and began to measure a Temple of extraordinary dimensions. Chapters 40-42 cover the outer court, inner court, priests' chambers, nave, and Holy of Holies in meticulous detail. Then in chapter 43, the Shekhinah returned:

The glory of Yahweh came into the house by the way of the gate facing toward the east... and behold, the glory of Yahweh filled the house. — Yechezkel (Ezekiel) 43:4-5

This is the place of My throne and the place of the soles of My feet, where I will dwell among the sons of Yisra'el forever... and I will dwell among them forever. — Yechezkel (Ezekiel) 43:7,9

27. The Torah of the House — Yechezkel (Ezekiel) 43:10-12

Son of man, describe the house to the house of Yisra'el, that they may be ashamed of their iniquities; and let them measure the plan. If they are ashamed of all that they have done, make known to them the design of the house... This is the law (Torah) of the house: its entire area on the top of the mountain all around shall be most holy. — Yechezkel (Ezekiel) 43:10-12

28. The River and the Inclusion of the Stranger — Yechezkel (Ezekiel) 47

It will come about that you shall divide it by lot for an inheritance among yourselves and among the aliens who stay in your midst, who bring forth sons in your midst. And they shall be to you as the native-born among the sons of Yisra'el; they shall be allotted an inheritance with you among the tribes of Yisra'el. — Yechezkel (Ezekiel) 47:22-23

The future House of **Yahweh** is not ethnically exclusive. The stranger who lives in covenant faithfulness receives a covenant inheritance alongside the native-born. This was **Yahweh's** design from the beginning.

PART NINE: SHOULD A TENT OF MEETING BE MADE TODAY?

29. What Yahweh Actually Asked For — And What He Did Not Ask For

Yahweh asked for a tent. He gave a pattern for a tent. He filled a tent with His glory. He was moved, portable, and present with His people through the tent for forty years, and through the period of the Judges until the Ark was established in Yerushalayim. The house of cedar was **David's** idea, not **Yahweh's**. It was permitted. It was not commanded.

30. The Concept of the Ohel Moed Is Separable From the Physical Structure

Shemot (Exodus) 33:7-11 shows that the *Ohel Moed* existed before the *Mishkan* was completed. The concept came first. The elaborate structure was built to house the concept with precision and beauty. **Bemidbar (Numbers) 11:16-17** and **Bemidbar (Numbers) 12:4-8** show **Yahweh** using the *Ohel Moed* as the meeting place for appointing leaders and addressing covenant challenges. The *Ohel Moed* is the place where **Yahweh** governs His covenant community.

31-33. The Place Yahweh Chooses — Yahweh as Miqdash in Exile — The Answer

But you shall seek the place which Yahweh your Elohim will choose from all your tribes, to establish His name there for His dwelling, and there you shall come. — Devarim (Deuteronomy) 12:5

Though I removed them far away among the nations and though I scattered them among the countries, yet I was a *miqdash* (sanctuary) to them in small measure in the countries where they had gone. — Yechezkel (Ezekiel) 11:16

What every covenant assembly can and should do: gather in a set-apart place, seek **Yahweh** through His covenant word, honor His name, keep His appointed times, and be a *miqdash* — a consecrated space — in the communities where they dwell. The name Miqdash Bethel — the Sanctuary of the House of **Yahweh** — is this declaration. The assembly is the sanctuary. The gathering is the *Ohel Moed*.

PART TEN: WILL YAHWEH HAVE A HOUSE ON EARTH AGAIN WHERE HIS SHEKHINAH DWELLS?

This is not a speculative question. The Tanakh answers it directly and with the covenant's full weight.

34. The Gap We Are Living In — From 70 CE to 2026

The First Temple stood approximately 960-586 BCE — destroyed by Babylon. The Second Temple stood 516 BCE-70 CE — destroyed by Rome. From 70 CE to the present day in 2026, no Temple has stood. No Shekhinah has filled a House of **Yahweh**. No pillar of cloud has descended. The **Aron HaBrit** has not been in its place. The perpetual incense has not burned before the veil. The **Kohen Gadol** has not entered the **kodesh hakodashim**.

For approximately 1,956 years, **Yahweh** has not had a house on the earth where His name is established in the way it was established from Sinai through the Second Temple period. The covenant assembly of Miqdash Bethel — and every covenant keeper who has placed the name of **Yahweh** on their house and declared it set apart — stands in this gap. Not as a replacement for what was lost. Not as a substitute for what the Prophets promised will return. But as the living witness that the name of **Yahweh** has not been completely without a people, a gathering, and a declared dwelling on the earth.

35-36. The Prophets Speak — Yahweh's House Will Be Established Again

And it shall come to pass in the end of days, that the mountain of the House of Yahweh shall be established as the top of the mountains, and shall be exalted above the hills; and all nations shall flow to it. And many peoples shall say: Come, let us go up to the mountain of Yahweh, to the House of the Elohim of Ya'akov; and He will teach us of His ways, and we will walk in His paths — for out of Zion shall go forth the covenant, and the word of Yahweh from Yerushalayim. — Yeshayahu (Isaiah) 2:2-3

The identical declaration through **Mikhah (Micah) 4:1-2** is a two-witness confirmation per **Devarim/Deuteronomy 19:15**.

Sing for joy and rejoice, O daughter of Tziyon; for behold, I am coming and I will dwell in your midst — declares Yahweh. And many nations will join themselves to Yahweh in that day and will become My people. Then I will dwell in your midst. — Zekharyah (Zechariah) 2:10-11

The Hebrew verb here is **shakan** (שָׁכַן — H7931) — the root of the very word Shekhinah. BDB defines **shakan** as: to settle down, abide, dwell. This is the same root

used in **Shemot (Exodus) 25:8** where **Yahweh** said 'I will dwell among them.' **Yahweh** Himself declaring that He will come and **shakan** in the midst of His people again. None of these declarations have been fully fulfilled. They remain as covenant promises.

37. The Significance of Miqdash Bethel — Placing the Name in the Gap

In 2026, **Yahweh** does not have a Temple. The Shekhinah has not returned to a structure. But the covenant has not been abandoned. Across these 1,956 years, **Yahweh** spoke through **Yechezkel (Ezekiel) 11:16**: 'I was a **miqdash** to them in small measure in the countries where they had gone.' In every generation since the destruction, there have been those who placed His name on their house, gathered His people, kept His covenant, and declared: **Yahweh** dwells here.

Miqdash Bethel — the Sanctuary of the House of **Yahweh** — stands in that line. The declaration made by Elder Kepha Arcemont in Pearl River, Louisiana is not an innovation. It is a continuation of what the covenant community has always done in the absence of the full physical structure. The Prophets did not say that **Yahweh's** house would never be built again. They said it would. They named the gate through which the Shekhinah would enter. Until that day — the assembly honors the name. The covenant is taught. The **miqdash** declared by the covenant keeper is the living bridge between the **Mishkan** that was and the Temple that will be.

PART ELEVEN: WHAT YAHWEH REQUIRES OF HIS CHILDREN — PREPARING FOR HIS RETURN

What does **Yahweh** require of His children in order to prepare for His return to the earth with His *malakim* (מלאכים) (messengers/angels)? Does the Tanakh give specific requirements? The answer is yes — and it comes from multiple witnesses, across multiple books, spanning centuries of prophecy.

38. The Foundation — Devarim (Deuteronomy) 30:1-10: Return First

Before any house can be built, before any gathering can be consecrated, before any pattern can be followed, the covenant requires one prior movement: the Hebrew verb *shub* (שוב — H7725) — to turn, return, come back. It is the root of *teshuvah* (תשובה) — repentance, literally a turning back. The covenant structure is: you return to **Yahweh** → **Yahweh** returns to you:

And you will return to Yahweh your Elohim and listen to His voice according to all that I command you today, you and your sons, with all your heart and with all your soul. — Devarim (Deuteronomy) 30:2

The specific requirements: returning with all your heart and soul (v.2, v.10); obeying His voice and keeping His commandments (v.8); loving **Yahweh** your **Elohim** — *ahav* (אהב — H157) — covenant love expressed in loyalty and action (v.6); and holding fast to Him — *davak* (דבק — H1692) — the same word used in **Bereishit (Genesis) 2:24** for the one-flesh covenant (v.20). Everything else rests on this foundation.

39. The Ethical Requirements — Zekharyah (Zechariah) 7:9-10

Dispense true justice and practice covenant loyalty and compassion each to his brother; and do not oppress the widow or the orphan, the stranger or the poor; and do not devise evil in your hearts against one another. — Zekharyah (Zechariah) 7:9-10

Four requirements — two positive, two negative. *Mishpat emet* (משפט אמת): true judgment without partiality. *Chesed v'rachamim* (חסד ורחמים): covenant loyalty and deep compassion. Do not oppress the four most vulnerable: widow, orphan, stranger, poor. Do not devise evil against one another. When Yisra'el refused these four requirements, **Yahweh** refused to listen to their prayers (**Zekharyah/Zechariah 7:11-13**). The ethical foundation must precede and accompany the worship.

40. Guarding the Sanctity of the House — Yechezkel (Ezekiel) 44:5-9

You have not kept charge of My holy things, but you have set keepers of My charge in My sanctuary for yourselves... No foreigner, uncircumcised in heart and uncircumcised in flesh, shall enter My sanctuary. — Yechezkel (Ezekiel) 44:8-9

Heart circumcision — *mul levav* (מול לבב) — is the covenant of complete surrender to **Yahweh** (**Devarim/Deuteronomy 10:16**). This is not ethnic exclusion. **Yeshayahu (Isaiah) 56:6-7** explicitly welcomes the stranger who joins themselves to **Yahweh**, loves His name, keeps the Shabbat, and holds fast the covenant. The requirement is covenant faithfulness, not genealogy. The covenant assembly must guard who has charge of its holy things.

41. Teaching the Difference Between Holy and Profane — Yechezkel (Ezekiel) 44:23

And they shall teach My people the difference between the holy and the profane, and cause them to discern between the unclean and the clean. — Yechezkel (Ezekiel) 44:23

This is the primary function of the covenant assembly in the age between the destruction of the Second Temple and the fulfillment of **Yechezkel (Ezekiel)**'s vision. Not yet the blood service. Not yet the full priestly system. But this — teaching the distinction between what **Yahweh** has set apart and what the nations have normalized, between what His covenant defines as clean and what the culture around us has declared acceptable. Every study produced at Miqdash Bethel is an act of fulfilling this requirement.

42. The Shabbat and the Covenant Sign — Yeshayahu (Isaiah) 56:4-7

Also the foreigners who join themselves to Yahweh, to minister to Him, and to love the name of Yahweh, to be His servants — every one who keeps the Shabbat without profaning it and holds fast My covenant — even those I will bring to My holy mountain and make them joyful in My house of prayer. For My house shall be called a house of prayer for all peoples. — Yeshayahu (Isaiah) 56:6-7

The Shabbat requirement appears twice in three verses. It is the sign of the covenant (**Shemot/Exodus 31:13,16-17**). A person who keeps the Shabbat declares in action: I am **Yahweh**'s. A covenant assembly that honors the Shabbat declares in its practice: this is a House of **Yahweh**. The requirements for any person — native-born or stranger — to be included in the future House of **Yahweh**: join yourself to **Yahweh**; love His name; keep the Shabbat; hold fast the covenant; be His servant.

43. Knowing the Pattern — Yechezkel (Ezekiel) 43:10-12: Study Is Preparation

Yahweh's instruction to **Yechezkel (Ezekiel)** concerning what to do with the vision of the future Temple is directly applicable today: describe the house, let them measure the plan, write it in their sight. The first step in preparing for the House of **Yahweh** is knowing what the House of **Yahweh** was. Study the pattern. Understand the *Mishkan*. Know the dimensions of the future Temple. The covenant assembly that studies **Yechezkel (Ezekiel) 40-48** is, in the words of the Talmud (Menachot 110a), considered

as if it has offered all the sacrifices ordained by the covenant. The study of the pattern is itself a covenant act of preparation.

44-45. Giving Willingly and Being the Messenger

When the time to build comes, the building is funded by moved hearts. **Shemot (Exodus) 25:2**: from every man whose heart moves him. **Shemot (Exodus) 36:5-7** records that the people gave so much that **Mosheh** had to restrain them. The covenant house is never built by compulsion. **Yahweh** moves willing hearts. The willing hearts bring what they have.

Behold, I send My messenger (*malak*), and he will prepare the way before Me; and the Lord whom you seek will suddenly come to His Temple; and the Messenger of the covenant, whom you desire, behold, He is coming — declares Yahweh of Hosts. — Malakhi (Malachi) 3:1

He will sit as a smelter and purifier of silver, and He will purify the sons of Levi and refine them like gold and silver, so that they may present to Yahweh offerings in righteousness. — Malakhi (Malachi) 3:3

The preparation **Malakhi (Malachi)** describes is not the preparation of a building. It is the purification of a people. The covenant assembly that prepares the way undergoes the refining fire in advance — dealing with its sin through *teshuvah* now, practicing covenant justice now, guarding the sanctity of the house now, teaching the difference between holy and profane now. This assembly will be able to stand when He comes.

PART TWELVE: SACRIFICES, THE HOUSE OF YAHWEH, AND THE AGE WE ARE LIVING IN

Three questions. Three direct answers from the Hebrew text. This is the section where the Tanakh confronts what all three religious traditions teach — and shows what **Yahweh** actually said.

46. Question One — Do We Have to Offer Animal Sacrifices for Sin Right Now?

The Hebrew Lexical Foundation — What Chata't Actually Means

The word the covenant uses for the sin offering is **chata't** (חַטָּאת — H2403). BDB defines it as: 'sin, sin-offering — specifically an unintentional sin.' The sin offering of **Vayikra (Leviticus) 4** was prescribed only for unintentional violations — accidental sins committed without awareness or deliberate intent. The standard sin offering was never prescribed for willful, deliberate transgression. Willful sin required **teshuvah** (repentance), **vidui** (וִדּוּי) (confession), and restitution — not blood.

The guilt offering — **asham** (אֲשָׁם — H817) — covered a narrow category of three specific intentional sins involving false oath, misappropriation of consecrated property, and one specific act (**Vayikra/Leviticus 5:21-26**). These were financial penalties, not general mechanisms for forgiving deliberate sin.

This is the foundational truth all three traditions have obscured: blood sacrifice was never the covenant mechanism for forgiving deliberate, willful sin. That forgiveness has always required the sinner's own repentance, confession, and return to **Yahweh**.

The Geographic Restriction — Devarim (Deuteronomy) 12:13-14

Be careful that you do not offer your burnt offerings in every place you see; but in the place which Yahweh chooses in one of your tribes, there you shall offer your burnt offerings, and there you shall do all that I command you. — Devarim (Deuteronomy) 12:13-14

The place **Yahweh** chose was Yerushalayim. Since 70 CE that place has not had a functioning Temple. The covenant's own geographic restriction makes blood sacrifice impossible in this age — not because the covenant changed, but because the condition it requires does not currently exist.

What Christianity Says — And Where It Departs From the Tanakh

Christianity teaches that Yeshua (Jesus) was the final sacrifice that permanently replaced and abolished the entire Temple system, rendering the Temple, the priesthood, and all future sacrifices unnecessary and obsolete. This position is drawn primarily from the letter to the Hebrews and from Paul's letters — not from the Tanakh.

The Tanakh's response is direct: the Prophets who spoke after these periods — **Yechezkel (Ezekiel), Zekharyah (Zechariah), Malakhi (Malachi)** — all speak of a

future Temple, future priestly service, and future offerings in righteousness. If the Temple and its service were permanently abolished, why did **Yahweh** give **Yechezkel (Ezekiel)** nine chapters of architectural measurements for a future Temple at His direct instruction? Why did **Malakhi (Malachi)** declare that **Yahweh** will refine the sons of Levi so they may present offerings in righteousness — future tense?

The Tanakh never authorizes any human being's death as a substitutionary atonement for another person's willful sin. **Yechezkel (Ezekiel)** states the principle explicitly:

The person who sins will die. The son will not bear the punishment for the father's iniquity, nor will the father bear the punishment for the son's iniquity; the righteousness of the righteous will be upon himself, and the wickedness of the wicked will be upon himself. — Yechezkel (Ezekiel) 18:20

Each person is accountable for their own sin before **Yahweh**. The mechanism for addressing that sin is the sinner's own *teshuvah*, not another person's death.

What Judaism Says — And Where It Departs From the Tanakh

Rabbinic Judaism correctly identifies that in the absence of the Temple, *teshuvah*, *tefillah* (תְּפִלָּה), and *zedakah* (צְדָקָה) replace the sacrificial system. This is confirmed by the Prophets. However, Rabbinic Judaism attributes this authorization primarily to the rulings of the Sages at Yavneh after 70 CE — rather than to the explicit prophetic instruction already present in the covenant text.

Hoshea (Hosea) 14:2 is not a rabbinic innovation. It is a Prophet of **Yahweh** speaking centuries before the destruction, on **Yahweh's** authority, authorizing the community to fulfill the spirit of the offering through the prayer of their lips. The rabbinic position is correct in its conclusion but has attributed to human authority what was already given by prophetic authority.

What Islam Says — And Where It Departs From the Tanakh

Islam correctly affirms that **Avraham's** covenant of surrender is the original covenant, and that personal submission, prayer, fasting, and covenant care are the substance of the covenant life. The Tanakh confirms this — **Mikhah (Micah)** 6:8 declares that what **Yahweh** requires is *mishpat*, *chesed*, and walking humbly with **Yahweh**. But the Islamic position that the Temple is permanently superseded is contradicted by the future-tense prophetic declarations of **Yahweh** Himself in the covenant text. The future House of **Yahweh** declared by the Prophets is real, physical, and located in Yerushalayim.

Three Witnesses Authorizing What Is Required Now

Witness One — **Hoshea (Hosea) 14:2-3: Take with you words and return to Yahweh; say to Him: Take away all iniquity; accept what is good — and we will render the bulls of our lips.** The Hebrew *parim sefateinu* — bulls of our lips — is the covenant declaration that the prayer of the lips offered in sincere repentance is the authorized equivalent of the bull offering when the Temple does not stand.

For You do not delight in sacrifice, otherwise I would give it; You are not pleased with burnt offering. The sacrifices of Elohim are a broken spirit; a broken and contrite heart, O Elohim, You will not despise. — Tehillim (Psalms) 51:16-17

David wrote **Tehillim (Psalms) 51** after his deliberate sin with **Batsheva (Bathsheba)** and the killing of **Uriah** — the most serious willful transgressions recorded in his life. He did not offer a sin offering. He offered a broken and contrite heart. **Yahweh** received it, forgave him, and called him a man after His own heart. The Tanakh's own testimony that sincere repentance is the authorized mechanism for the forgiveness of deliberate sin.

He has told you, O man, what is good; and what does Yahweh require of you but to do justice (*mishpat*), to love covenant loyalty (*chesed*), and to walk humbly with your Elohim. — Mikhah (Micah) 6:8

Answer to Question One: No. Animal sacrifices for sin are not required at this time. The Tanakh itself — through the Prophets — provides the authorized alternative: sincere *teshuvah*, *tefillah* (the lips offering), *zedakah* (covenant justice), and *chesed* (covenant faithfulness). These are not human workarounds. They are what the Prophets of **Yahweh** declared.

47. Question Two — Do We Need a House for Sacrifices, or Is That What Yechezkel's Building Is For?

The covenant assembly does not need a structure in order to perform the authorized acts of this age. But the covenant assembly does need a set-apart space — a *miqdash* consecrated to **Yahweh's** covenant, maintained in covenant dignity, used for His purposes. **Yahweh** asked for a *miqdash* in **Shemot (Exodus) 25:8**. That request has not been rescinded.

The elaborate blood service — the sin offering, the guilt offering, the Yom Kippur service in the *kodesh hakodashim* — requires the full covenant infrastructure: the Levitical priesthood, the *Aron HaBrit* in its place, and the designated location in Yerushalayim. None of these currently exist. To attempt the blood service outside its full covenant context is precisely what **Nadav** and **Avihu** did — unauthorized approach. The example of **Vayikra (Leviticus) 10** stands as the warning.

Is Yechezkel's Temple for This Age or a Future Day?

The conditions required for **Yechezkel (Ezekiel)**'s Temple to be operational are five: (1) the return of the Shekhinah through the east gate (**Yechezkel/Ezekiel 43:1-5**) — not yet occurred; (2) the sons of Tzadok serving in the renewed priesthood (**Yechezkel/Ezekiel 44:15-16**) — not yet occurred; (3) the specific land division of the twelve tribes (chapters 47-48) — not yet occurred; (4) the river flowing from the Temple threshold healing the Dead Sea (**Yechezkel/Ezekiel 47:1-12**) — not yet occurred; (5) the city renamed **Yahweh Shammah** (יהוה שָׁמָּה) — **Yahweh Is There (Yechezkel/Ezekiel 48:35)** — not yet occurred. None of these five conditions exist in 2026. **Yechezkel (Ezekiel)**'s Temple is for a future day.

Answer to Question Two: The covenant assembly today needs a set-apart space for covenant worship and teaching — a *miqdash* in the sense **Yahweh** always asked for. It does not need a structure to perform blood sacrifice, because blood sacrifice is not lawful outside the designated place. And **Yechezkel (Ezekiel)**'s Temple is for the future restoration age, not for 2026.

48. Question Three — Is This for Our Time or a Future Day? The Two-Column Answer

What Is Required and Authorized NOW:

- **Teshuvah** — return to **Yahweh** with all your heart and soul (**Devarim/Deuteronomy 30:2**)
- **Tefillah** — the lips offering, covenant prayer replacing the bull (**Hoshea/Hosea 14:2**)
- **Chesed** — covenant loyalty and compassion in every relationship (**Hoshea/Hosea 6:6**)
- **Mishpat** — true justice practiced without partiality (**Zekharyah/Zechariah 7:9**)
- **Tzedakah** — covenant care for the widow, orphan, stranger, and poor (**Zekharyah/Zechariah 7:10**)
- Keeping the Shabbat — the covenant sign (**Yeshayahu/Isaiah 56:4-6**)
- Knowing the pattern — studying the design of the House (**Yechezkel/Ezekiel 43:10-12**)
- Guarding the sanctity of the assembly (**Yechezkel/Ezekiel 44:8**)
- Teaching the difference between holy and profane (**Yechezkel/Ezekiel 44:23**)
- Being the *miqdash* — the covenant assembly as living sanctuary (**Yechezkel/Ezekiel 11:16**)
- Preparing the way — making a people ready for **Yahweh**'s return (**Malakhi/Malachi 3:1-4**)

What Belongs to the Future Age — Not Yet Operative:

- The physical Temple of **Yechezkel (Ezekiel) 40-48** — awaiting the Shekhinah's return
- Blood offerings at the designated place in Yerushalayim — awaiting Temple and priesthood
- The full Yom Kippur service — requiring the **Kohen Gadol** and the **Aron HaBrit**
- The sons of Tzadok serving in the renewed priesthood — awaiting covenant restoration
- The river flowing from the Temple threshold — awaiting future fulfillment
- The nations streaming to the mountain of **Yahweh**'s House — **Yeshayahu/Isaiah 2:2-3**
- **Yahweh** dwelling permanently in the earth — **Yechezkel/Ezekiel 43:7**

The mistake of all three traditions, in different ways, has been to collapse these two columns. Christianity declares everything in the second column permanently abolished. Some expressions of Judaism wait passively for the second column to arrive while minimizing the first. Islam treats the first column as fully sufficient while not acknowledging that the second column represents **Yahweh's** stated future covenant intentions. The Tanakh holds both columns simultaneously. What is required now is required now. What is promised for the future is promised for the future. The covenant assembly lives fully in the first column while holding the second column as covenant truth that **Yahweh** has spoken and that will come to pass.

PART THIRTEEN: THE SUMMARY — WHAT MIQDASH BETHEL IS CALLED TO DO

49. The Eight Requirements for the Covenant Assembly in This Age

First: Return to Yahweh completely. Devarim (Deuteronomy) 30. The first work is interior, not architectural. Full surrender. No divided loyalty. The heart circumcised toward Yahweh.

Second: Practice covenant justice in every relationship. Zekharyah (Zechariah) 7:9-10. *Mishpat, chesed, rachamim* — in every dealing inside and outside the community.

Third: Honor the Shabbat. Yeshayahu (Isaiah) 56:4-6. The covenant sign. The visible declaration that this assembly belongs to Yahweh and not to the culture that surrounds it.

Fourth: Guard who has charge of holy things. Yechezkel (Ezekiel) 44:8. Those who are uncircumcised in heart must not have charge over what is holy. The covenant assembly is led by those who have surrendered to Yahweh's covenant.

Fifth: Teach the difference between holy and profane. Yechezkel (Ezekiel) 44:23. This is the primary function of this season. Every study produced at Miqdash Bethel is an act of fulfilling this requirement.

Sixth: Offer the lips. Hoshea (Hosea) 14:2. The authorized sacrifice of this age — the prayer of repentant lips. The assembly gathers to offer what Yahweh has authorized: the broken and contrite heart, the words of return, the confession of departure, the declaration of covenant loyalty.

Seventh: Know the pattern. Yechezkel (Ezekiel) 43:10-12. Study the *Mishkan*. Know the dimensions. Understand the covenant logic of the priestly service. The assembly that knows the pattern is already engaged in the preparation work for what is coming.

Eighth: Be the messenger who prepares the way. Malakhi (Malachi) 3:1. The covenant assembly in this age is the preparation community. Its work is to prepare the people — through teaching, through covenant living, through guarding the sanctity of Yahweh's name — for the day when the Shekhinah returns.

50. A Final Word to the Three Traditions

To Christianity: The Prophets of Yahweh — Yechezkel (Ezekiel), Zekharyah (Zechariah), Malakhi (Malachi), Yeshayahu (Isaiah), Mikhah (Micah) — declare a future Temple, a future priesthood, future offerings in righteousness, and Yahweh's return to a physical dwelling on the earth. Nine chapters of architectural measurements given to Yechezkel (Ezekiel) at Yahweh's direct instruction are not the words of a tradition that arose after them. The covenant assembly that honors Yahweh's name today is not obsolete. It is preparing the way. (See our pdf titled:

To Judaism: The authorization for the lips offering did not come from the Sages at Yavneh. It came from the Prophet **Hoshea (Hosea)** on the authority of **Yahweh** centuries before the destruction. **Yeshayahu (Isaiah) 56** declares that all who hold fast the covenant — native-born and stranger alike — will be brought to **Yahweh's** holy mountain. The covenant text speaks for itself.

To Islam: The Tanakh confirms that the substance of the covenant has always been surrender, justice, and covenant love. But the future House of **Yahweh** declared by the Prophets is real, physical, and located — and the nations streaming to the mountain of **Yahweh's** House will include all who hold fast the covenant, as **Yeshayahu (Isaiah) 56:7** declares: 'My house shall be called a house of prayer for all peoples.'

CONCLUSION

This study began with a question: what did **Yahweh** actually ask for?

He asked for a **miqdash** — a set-apart place — built according to His exact pattern, consecrated to His covenant, and filled with His presence.

He asked for it to be a tent.

Not because tents are inferior to temples, but because a tent speaks the truth about the nature of the covenant community in this age: we are a pilgrim people, moving through a world that is not yet fully redeemed, carrying the presence of **Yahweh** with us as we go, waiting for the day when the Shekhinah returns to the mountain as **Yechezkel (Ezekiel)** saw it, and **Yahweh** says again from inside the House: 'This is the place of My throne and the place of the soles of My feet, where I will dwell among the sons of Yisra'el forever.'

The animal sacrifices appointed for the Temple await the Temple. The blood service awaits the priesthood and the Aron and the designated place. And the covenant assembly is not left empty-handed in the meantime: **Hoshea (Hosea)** gave us the lips offering. **David** showed us the broken and contrite heart. **Mikhah (Micah)** told us what **Yahweh** requires. **Zekharyah (Zechariah)** showed us the ethical foundation.

Yeshayahu (Isaiah) opened the door to all peoples who hold fast to the covenant. And **Malakhi (Malachi)** named what we are: the messenger community, preparing the way.

Until that day — the assembly gathers. The covenant is taught. The name of **Yahweh** is honored. And the **Ohel Moed** is wherever His people seek His face.

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The Tanakh and the Prophets are the sole doctrinal authority of this ministry.

Peace and Blessings.